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the character of Hezekiah, whose piety and patriotism cannot have failed to impress the nation. If he began to rule in 727, but to exercise sole authority in 724 B. C., the fourteenth year after the latter date was 711 B. C., when Sargon made his first expedition against Judah. It remains, but to call attention to the year 752 B. C., which appears to separate the reign of Menahem from that of his son and successor, Pekahiah. This interval may be accounted for by supposing that Pekahiah, who was finally dethroned, was thus long prevented from gaining the throne, or that a year is lost by the method of calculation employed by the historian.

These explanations will suffice to make the accompanying table clear to the reader. Little has been said concerning the relation of Hebrew to Egyptian and Assyrian chronology, though it has not been overlooked. That subject can be treated in a future paper, perhaps by a more competent writer. The latest discoveries in Assyriology can be reconciled with the sacred records rightly understood.

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## THE RELATION OF THE OLD TESTAMENT TO THE NEW.

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Modern rationalizing attacks on the faith have come upon us as a kind of Nemesis for the comparative neglect of Old Testament study, and through God's superintending care over His Word and His Church they have been overruled for good, in drawing more intelligent attention to the ancient Scriptures. Many have been thus led to examine reverently and thoughtfully its relationship to the New Testament, its Divine claims, its moral teaching, and its doctrines respecting God and the future life.

Our present inquiry shall be, What is the relationship which connects the Old Testament with the New? This question, it is evident, can only be determined by reference to the later Revelation, partly because, having followed the Old, it is in a sense pledged to account for its appearance as an additional message from Heaven; and chiefly because the incarnate Word of God Himself was the immediate source of its inspiration. Accordingly we find a fourfold connection established between the two dispensations: (1) that of a common *origin*; (2) that of an *outline* sketched in the one and completed in the other; (3) that of prophetic *anticipation*; and (4) that of a moral *preparation*.

I. On the first point it may be here sufficient to remind our readers of the manner in which our Lord and His Apostles constantly appeal to the Old Testament as "the Word of God," the Scripture which cannot be broken, "the living oracles," the Law of which "one jot or one tittle shall in no wise pass away till all be fulfilled." The Son of God, as it has been well remarked, trod the precincts of His own Divine Temple with His shoes put off from His feet. He never spake of the Holy Scriptures but with the profoundest regard. Though its author, He became its servant. With the sword of the Spirit, directed by His thrice-repeated "It is written," He put to flight the Tempter. All His discourses and discussions are supported by frequent references to the Law and the Prophets; and in every detail of His life and death He shaped His course in conformity to the prophecies that had gone before on Him. Even in His dying agony recalling one that had not yet

been accomplished—that the Scripture might be fulfilled—He said, “I thirst;” and when He had received the vinegar, but no sooner, He exclaimed, “It is finished.” So also after His resurrection His own summary of the teaching of the forty days was this, “That all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms” (the three recognized divisions of the Jewish Canon) “concerning Me” (St. Luke xxiv., 44). Treading in the Master’s steps, the Apostles and Evangelists in their preaching and writings always built on the same foundation. St. Paul, for example, in one place asserts, without reserve, that “Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope” (Rom. xv., 4); and in another passage “that all Scripture is given by inspiration of God” (2 Tim. iii., 16). In fact, the same Holy Spirit who guided them into all truth, and brought Christ’s words to their remembrance, moved, as St. Peter declares, holy men of God to indite the prophecies (2 Peter i., 21). It is also not a little remarkable that in one verse St. Paul cites a sentence from the Law, and a saying of our Lord recorded by the Evangelist; as both alike parts of the Word of God: “The Scripture saith, ‘Thou shalt not muzzle the ox that treadeth out the corn,’ and ‘The laborer is worthy of his reward.’” (1 Tim. v., 18). We will not, however, here enlarge further on this branch of our subject, unspeakably important though it is in its bearing on the controversies of our day.

II. We rather hasten to ask whether this common Divine origin involves a perfect equality between the Old and the New Testament? We have no hesitation in affirming that it does not. The very nature of the former dispensation as expounded in the latter leaves no room for doubt as to the superiority of the latter.

All God’s works are indeed perfect for the end which He intends them to fulfil. The acorn is perfect as a seed such as no human skill can imitate, and yet not perfect as the majestic oak which it produces. A child may have all its physical and mental powers completely formed, but is not perfect as the full-grown man. There is a grandeur and a loveliness peculiar to the early dawn, although it has not the overpowering majesty of the noontide sun. So it was with the Old Testament. In 1 Cor. iii., St Paul very carefully distinguishes between the Law and the Gospel. The one he terms “the ministration of death;” the other “the ministration of the Spirit;” the former “the ministration of condemnation,” the latter “the ministration of righteousness.” The difference between them he defines to be one of degree, not of kind. There was a Divine glory in both; but the Gospel exceeded in glory. He argues that, if the ministration of death was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was passing away, how shall not the ministration of the Spirit be rather glorious? The majesty of the Law was indeed awful and sublime; but it was seen fitfully gleaming athwart a cloudy medium of types and symbols, which resembled the veil of Moses; whereas, under the Gospel, believers are permitted “with unveiled face to behold as in a mirror the glory of the Lord, and are changed into the same image from glory to glory, even as by the Lord the Spirit.”

Thus the Law was, as we learn from the Epistles to the Hebrews, a shadow of the good things to come, and not the very image of the things (Heb. x., 1). “There is verily a disannulling of the commandments going before for the weakness and unprofitableness thereof” (Heb. vii., 18). The shadow corresponds in form and outline with the object which casts it; but it lacks its color, substantial

body, and minute details. The sketch drawn by a master-painter of some lovely landscape describes its principle features with equal truth, as does the finished picture, although in the picture itself we find a living reality and a completeness of detail impossible in the sketch. Such an outline sketch was the Old Testament. It portrays man as made in the image of God, but fallen very far from his original righteousness and inclined to evil. It reveals God as the pure and holy One, hating iniquity, and visiting the sins of the fathers on the children, to the third and fourth generation of them that hate Him; while He is at the same time "merciful, gracious, long-suffering, and abundant in goodness and truth" (Ex. xxxiv., 6). But it was left for the Gospel to reconcile these apparently opposing attributes, and to show how He can be just, and yet justify the sinner that repents and believes. The future life, with its eternal sanctions, is disclosed with increasing clearness in both, while life and immortality are brought to light by the Gospel. There is, then, no inconsistency between them, but the same truths are taught with different degrees of clearness and completeness. "Contrast," writes Mr. Birks, "is not contradiction; it is one element in the most complete and perfect unity. The hues of light in the rainbow are contrasted with each other, and still they are only pure light analyzed and separated into its varying elements. And so it is with the truths of the Law and the Gospel. In one we have types; in the other antitypes. In one holy severity is more apparent; in the other tender compassion and grace. But the contrasted truths interpenetrate the whole. The Gospel, with its richest grace, is virtually contained in the Law; and holiness, in its deepest and most solemn tones of warning, blends everywhere with the rich harmonies of the Gospel promises" (*The Bible and Modern Thought*, p. 402).

III. So far we have been regarding the Old Testament from our own more favored point of view under the Gospel. But we have further to notice that which to every intelligent and unprejudiced reader must be very plain, that the new dispensation is anticipated throughout the old. The prophetic element, of which it is full, renders them mutually dependent on each other, and inseparably connected. As the late venerated Canon Stowell beautifully observed, borrowing an illustration from the Tabernacle of witness, the Old Testament is fringed with taches, on which the New places successively the appropriate loops. Or, to vary our metaphor, it is like some noble but unfinished cathedral, whose choir has not yet been added, but whose nave and aisles have been so constructed as to lead up to the inner sanctuary, and to imply the architect's intention that at some future time his design should be completed. So we not only can now trace from the beginning to the end of the ancient Scriptures—from Genesis to Malachi—outlines of God's mind and purposes, which harmonized with their completion in the Gospel, but intimations ever increasing in clearness and fulness of the time, manner, and means of their accomplishment. And if some of these anticipations had not already been fulfilled, and others were not in the course of fulfilment, the books would be proved to be lying legends, while the New Testament would have been almost meaningless and unintelligible.

Moreover, in estimating the value of fulfilled prophecy it is important to bear in mind that it is by no means confined to the writings professedly prophetic; but it is so closely interwoven with the sacred history, that any attack on its veracity may be fairly met by an appeal to the fulfilment of the prophecies so indissolubly wedded with it. The first promise of a Savior is embedded like a sparkling ruby

## THE OLD TESTAMENT STUDENT.

in the dark history of the Fall. That concerning the sons of Noah, and God dwelling in the tents of Shem, is in immediate connection with the Deluge. Those which mark out the race of Abraham as that from which the Lord should come to whom the promise was made, are intimately associated with the successive epochs of the Patriarch's life; just as again the announcement of the Shiloh as to spring from the tribe of Judah, and the marvellously exact panorama of the future of the other tribes, are bound up with the closing scenes of Jacob's life. The prophetic office of Messiah is foretold by the great Prophet of Israel in contrast with his own, in the same manner as some of the earliest intimations of Christ's kingly office are based on records of the reins of David and Solomon. So, too, the otherwise obscure and burdensome enactments belonging to the Levitical priesthood—especially the laws of sacrifice—shine forth with the brightest significance in the light of the high-priesthood of Christ and of His finished atonement. Nor is this all. The predictions also of the later prophets more or less take their rise from contemporaneous history, and their fulfilment so far confirms the truth of that history. More than this, the very proportions in which the prophecies were given are indications of the Divine Hand. First they appear few and faint, like the stars at evening; and then they are seen lighting up the spiritual firmament with increasing number and brilliance. This is, as Dr. Davison pointed out, an additional evidence of their inspiration. "In the general simplicity," he observes, "of the earlier records of prophecy we have a pregnant evidence of the veracity and good faith of the sacred historian. For, with respect to the antediluvian period, who does not see that room was given by the defect of permanent authentic memorials of that time, and by the opportunities of a broken tradition, intercepted in many of its channels by the ruin of the Deluge, to cast back upon that period more favorable and prominent revelations of prophecy than are now to be found in the Pentateuch ascribed to so early an origin? For example, some monument of prophecy to bear upon the history of the Jewish people, or any other subject incident to the time of Moses, or his own purposes, might have been carried to that remote age more safely than the later predictions, which do actually occur, could be submitted to scrutiny with the more distinct checks of a recent evidence pressing upon them. But there is an absence of all such remote and well-accommodated predictions; and whilst the scantiness of early prophecy, in its actual records, is no impeachment to the Mosaic Scriptures for every end of our faith and instruction, it is one of the many palpable indications of the truth and integrity with which they were written." (*Discourses on Prophecy*, p. 90).

Inasmuch then as prophecy is thus interwoven as part of the very web and woof of the Old Testament, it cannot be torn from it without a denial of its claims to be a revelation from God, while such a denial must necessarily involve the removal of the foundation on which the New Testament, and so Christianity, rests. But all the preverse ingenuity and hypercriticism of Rationalists must fail to eliminate this to them obnoxious element from God's Word. For, to take the lowest ground, even if they had succeeded in proving that the Pentateuch was only finally thrown into its present form during the latest days of the Hebrew monarchy, still the fact would remain unassailable of the existence of the thirty-nine sacred books in the time of Antiochus Epiphanes, about B. C. 168. These books contain distinct and minute predictions of the person, character, work, suffering, death, and resurrection, as well as kingdom, of the Messiah, whom the Jewish people from the earliest days to the present hour have looked for; and those predictions

have received their complete and detailed accomplishment in Jesus of Nazareth. In fact, if we had only left us the Epistles to the Romans, Galatians, and Corinthians, which the most remorseless critics admit to have been written by St. Paul, the strength of this position would not be seriously impaired. Prophecy would still be like the spinal marrow in an animal organism, connecting the Old Dispensation with the New by the pulsations of a common Divine life, and constituting them together as one organic whole, which the Spirit of truth alone could have called into being as the visible imperishable Temple of His presence.

IV. Thus far we have taken a rapid summary view of the bearings of the close relationship of these two integral parts of the Bible on our faith. It remains to indicate very briefly its intended practical effect. The Old Testament, and especially the Mosaic Law, we are distinctly told, was designed to be a system of moral preparation for the Gospel. "The Law," writes St. Paul, "was our tutor" (R. V.) "to bring us unto Christ, that we might be justified by faith" (Gal. III., 24). Looking back from our Christian vantage-ground in the school of Christ, and sitting at the feet of Jesus beneath the shadow of His Cross, on all the dreary ages of painful discipline through which God's ancient people passed, we can clearly discern the propriety of this typical ceremonial, of the progressive teaching of the prophets, as well as of the severity of God's providential appointments in making ready a people prepared for the Lord. Not less useful in this respect as well as in others is the study of the Old Testament now. Its moral precepts, its types and shadows, and its prophetic symbols are doubtless still meant to convince of sin, to exhibit the deep corruption of the human heart, while they portray with every variety of illustration the one all-sufficient remedy for human guilt and misery. When all this is unfolded in the clear sunlight of the Gospel, and under the teachings of the Holy Spirit, the very contrast enhances our appreciation of the unsearchable riches of Christ. [From *The Christian Church*.]

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## ➤GENERAL NOTES.◀

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**The Poor-Laws of the Hebrews.**—According to Lev. XIX., 9, 10, not a field was to be harvested nor the fruit of a tree to be gathered without leaving a portion of it for the poor. The minimum quantity to be so left is fixed in the Mishna at the sixtieth part; and the law applies to all kinds of cereals and of pulse, to the produce of the vineyard, the olive plantation, and nearly all other fruit trees.

Besides these so-called "corners," the poor were entitled to the gleanings, and to any portion inadvertently left behind in the field. The non-Israelite poor were admitted, equally with the Israelites, to participate in these gifts. (Maimonides, "Gifts for the poor," I., 9).

An important provision was the tithe for the poor (מעשר עני), which was levied as a second tithe every third year, or more accurately, in the third and sixth year in each cycle of seven years. It amounted to about nine per cent. of the whole produce of the land, and in its distribution some liberty of action was conceded to the proprietor. By referring to an instance of modern statistics, it is computed that these agricultural gifts alone safeguarded the poor against starvation.

During the seventh or Sabbatical year, when, according to Ex. XXIII., 10, 11,